

FIRST

ANNUAL REPORT

OF THE

LADIES' NEW-YORK CITY

ANTI-SLAVERY SOCIETY.

---

NEW-YORK :

WILLIAM S. DORR, PRINTER,

123 Fulton Street.

1836.

## OFFICERS.

---

*First Directress*, MRS. REV. J. H. MARTYN, 35 Mulberry Street.

*Second Directress*, MISS RANKIN, 30 Beach Street.

*Third Directress*, MRS. J. W. HALSTED, 130 Varick Street.

*Corresponding Secretary*, MRS. A. L. COX, 434 Broome Street.

*Recording Secretary*, MISS A. BLACKWELL.

*Treasurer*, MRS. R. LOCKWOOD, 54 Lispenard Street.

## MANAGERS.

Mrs. Rev. H. G. LUDLOW,

“ O. WILLCOX,

“ J. RANKIN,

“ L. HOLBROOK,

“ MARQUAND,

“ BENEDICT,

“ BROWER,

“ BURGER,

“ SEDGWICK,

“ COOLIDGE,

“ LANE,

“ JENNINGS,

“ HIGGINS,

Mrs. L. HALLOCK,

“ PIERCY,

“ REED,

“ A. S. BALL,

“ CLARK,

“ HOW,

“ WATKIES,

Miss NELSON,

“ ORAM,

“ WELLES,

“ SUTHERLAND,

“ J. TAPPAN,

“ DUNBAR,

Miss SMITH.

## R E P O R T.

---

THE Managers of this Society feel, that it is peculiarly appropriate for them to present their First Annual Report with a devout expression of thanksgiving to the God of the oppressed, through whose favor they are permitted to record its formation and undisturbed prosperity for even one year. When they reflect upon the momentous character of the cause in which they have embarked, its high aims, and solemn responsibilities, and contemplate at the same time, the mighty array of hostile elements with which they are obliged to contend, at every step, they must repeat with decided emphasis, "Our help cometh even of the Lord."

Never was there any cause undertaken to benefit suffering humanity, in which, more than in this, its advocates must lift up its claims, as the "first martyr Stephen" closed his dying sermon, "looking up steadfastly into Heaven," and catching thence the spirit that will make the raging of the angry and mistaken crowd as impotent to disturb the soul, as to deter, in the least degree, from duty. Such a spirit must they have as breathes in the memorable prayer of the Apostles, "And now, Lord, behold their *threatenings*, and grant unto thy servants, that with all *boldness* they may speak thy word."

Blessed be his name, a band of Apostles for this holy cause has been raised up; and amidst such odium and persecution as proved the divine origin, and called out the unyielding energies of the primitive church, they have gone from one mountain top to another, kindling their

beacon light, and from one plain to another, planting their standard, and unfurling to every eye its startling motto, "Thus saith the Lord, Let my people go that they may serve me." Through their instrumentality the deep slumber of our guilty nation, on the subject of slavery, has at length been broken. The stern, unwelcome, but most just inquiry, "Where is thy brother?" has been sounded again and again in our ears, till it has reached our consciences, and we have been forced to answer in deep humiliation, "We are verily *guilty* concerning our brother"—oh *how* guilty in the eyes of the "Holy One and the Just," who, while we have been slumbering on, in hardhearted indifference, has been treasuring the groans and the tears of his despised children, as a fearful reckoning for us to settle at his judgment seat, unless by timely repentance here, we may give our account in this matter, "with joy, and not with grief."

It is not to be supposed, that in the general awaking upon this subject, and especially in the disclosure of the heart-rending details of slavery, there would be no response of woman's heart, no kindling of her sympathy, or enlistment of energies in her appropriate sphere. So far from this, one of the first and most efficient 'Appeals' on behalf of the oppressed, was from the pen of a countrywoman, who is both an honor and a bright example to our sex. Over her thrilling pages, many are the burning tears of contrition that have been shed, and many the hearty consecrations to the cause of the slave, that the eye of God has witnessed, and the recording angel registered.

At an early period, Female Anti-Slavery Societies were formed in many places, and though from its location, ours *should* have been, yet it was not, amongst the first of these. When, however, we were able so to concentrate the abolition feeling that prevailed amongst the females of this city, as to combine in an organized form, we succeeded in happily constituting the Society whose first anniversary we are

now celebrating, and the influence of whose efforts, we trust, will be found continually increasing, till the last shackle falls from the last slave—till our country is truly *free*. We cannot advert to the commencement of our career, without referring also to one whose name has been strangely associated with the very extremes of good and ill in character—that illustrious philanthropist whom all Britain honored for his devotion to the cause of human liberty, while for no worse or better reason, America hunted him from her shores, as a ‘felon and a foe.’ Feeling as we do, the deep national disgrace incurred by this transaction, and cherishing the most grateful remembrance of the devoted and invaluable services of George Thompson in the cause of American Abolition, we treasure it as one of the most interesting facts in the history of our Society, that we were permitted to enjoy his assistance at its formation. Who that came within the sound of the mighty torrent of his eloquence on that occasion can cease to remember it, or to be impelled by it to untiring action, while slavery endures?

When the fact was ascertained that he had really been driven from amongst us, not so much by his persecutors as his friends, who were unwilling that such blood as his should stain our soil, we deemed it due to ourselves no less than to him, to express to him our deep sympathy, our grief and shame, for what he had suffered in our country while laboring for her best interests,—and our high estimation of his invaluable services.

At the direction of the Board a letter, containing Resolutions expressive of these sentiments, was despatched to Mr. Thompson in December last, and no answer has yet been received. In the month of July, a communication of the most friendly and animating character, from the Female Anti-Slavery Society of Boston, was received by our Board, who directed a reply which was forwarded in October. This correspondence was previous to the period which must ever be memorable in their annals, when they were

called to a most unexpected test of their principles—a test which *they* stood so nobly, and which may serve to convince *us* also that *womanhood* itself, even in the so called *free* states, is no protection to those who dare dissent from the doctrine, that slavery is—not a *necessary evil*, but the *supreme good* of our whole *Republic*. We cannot forbear saying, as we think of their heroic example, that should we be called in the pursuit of duty, to a participation in the trials and sacrifices of the Anti-Slavery Ladies of Boston, we could not, and we *need* not, desire to exceed them in courage, firmness, and unwavering fidelity to a righteous cause. The thought is forced upon us, as doubtless it was on them, that all this and much more, if necessary, might be meekly borne by *us*, in such a cause, when we remember the unspeakable injuries endured by our sex in *slavery*, and remember too how long we remained insensible to those injuries, and with an indifference that now shocks us in the retrospect, withheld from the poor heart-broken victims even our sympathy and prayers. Humbly, yet firmly, do we now say, By the grace of God, it shall be so no longer—the heart of woman once aroused, will beat true to the holy impulses implanted there for the most holy purposes, and we now pledge ourselves, our children, our influence, our prayers, to the deliverance of the captive.

Thus did the women of Great Britain, almost *en masse*, and they labored not in vain; at this moment they are reaping *their* share of a rich reward, such as, we had almost said, an angel might covet—the prayers of those who have been brought, soul and body, from the dungeon of slavery, to the blessed sunlight of freedom, and who, as they exclaim with every inspiration of *new* life, “O! free breath is good! free breath is good!” invoke fresh blessings on their deliverers. Shall our British sisters, after all their indefatigable exertions, lose half their blest fruition, in grief at our insensibility and inactivity, on a subject which they found so absorbing? Shall the eyes all radiant with joy, for the

triumphs of humanity in their own land, be again dimmed with tears at the sad spectacle of humanity *prostrate* in ours? Shall there be no redeeming character to American women—but must they be divided into *two* great classes only—oppressors, and the degraded victims of oppression? For it is in vain for any to excuse themselves from taking an active part in this great question, by saying they do not hold slaves. Would that every northern woman would lay this to heart; for is it not most evident, that those who are not personally involved in the system, have their head, heart, and hands all in requisition for the help of those that are? Far be it from us, as ill indeed would it become us, to permit one unkind or invidious feeling towards our southern countrywomen, or cherish one design hostile to them, while defending the right of the poor. Amongst them we well know, are a goodly number who “weep in secret places,” for the scenes of horror and cruelty so inseparable from the system of slavery, that all their personal kindness and efforts at mitigation, serve but to throw the dark shades of the gloomy picture into stronger relief. To them we owe much, but to the poor slaves themselves how much more! Do any, with consciences somewhat disturbed, calculatingly ask what amount of *practical* sympathy and kindness is required for this offering; we will tell them, for we have learned some of the secrets of this prison-house, both from its keepers and its inmates. It will cost the *mother* just as much as it would to have the clasping arms of her child, in its ‘little strong embrace’ of love and glee, rudely untwined from her neck for ever—not by death—no, there is more dreadful desolation than that in the grief of *some* mothers in this free country, who ‘weep for their children, and refuse to be comforted!’ Oh what cries, all unheeded by man, pierce the ears of the Lord of Sabaoth daily! It will cost the *daughter* just as much as it would to see the father, whose honored brow it is her privilege to smooth, when worn with care and self-imposed toil for his

children, driven innocent, yet fettered like a felon, from his home, to "tears and toil, harsh blows and burning shame." And, *Christian*, how much owest *thou* unto my Lord (for He it is who is represented, in the meanest of these suppliants!) in this reckoning? Just as much as it would cost you to give up your Bible, your sabbaths, the communion of the body and blood of our Savior, Christ, and all the blessed influences of a hope "full of immortality!" for slaves have *souls*—souls for whom the atoning blood of Christ was shed, yet these too are the *property* of their masters, for whose protection against injury in this quarter, from Heaven's own light poured upon them, special laws are enacted. In this view, our responsibility on their behalf becomes grand and awful—and as much more binding on us, than any we owe to *foreign* Heathen, (much as we owe to them likewise) as the claims of one's own children transcend those of a stranger.

Let it be remembered, that this is no human estimate of duty we have been presenting, but one that comes with all the sanction of a Divine command. "Remember them that are in bonds, as *bound with them*." This text, we are well aware, has been pronounced *threadbare*, by some divines—nevertheless, it is a part of the sacred canon, and as such, irreversible; and well for the poor slaves that it is so, in this day of singular developements in theology!

Let us not be told either that we have drawn an exaggerated picture of the sufferings of the slaves—that we have been running into 'the poetry of philanthropy'—that dreadful as these things would be to us, they do not feel them as we would. To such self-possessed reasoners we say on behalf of the sufferers, "Prove that *ye* have human feelings, ere *ye* proudly question *ours*!" On our own, we can but say, what a doctrine for Christianity in the 19th century! "Hath not one God created us?" 'Are we not children of one Father,' who 'fashioneth our hearts *alike*?' Who that has listened to the slave mother's tale of wo, and heard her



describe her anguish when her children were torn from her, would dare say that because those bitter tears poured down *sable* cheeks, they came not from the deep fountain of a *mother's love*? Who that has listened to the history of emancipation in some of the British Islands, and noticed the facts stated respecting the publication of marriage bans, dares say that 'the holy estate of matrimony' is lightly esteemed by them, when they are left *free* to assume its sanctions and enjoy its *protection*, or that *their own* 'peculiar domestic relations,' when allowed to exist, as they so seldom are, separate and undisturbed, do not present scenes of the highest order of moral beauty, and of most affecting tenderness? Oh! if there be any cause that eminently demands the sympathies, prayers, and labours of our sex, it is this, and so far from apologising, as some would think we ought to do, for being found engaged in it, we are only ashamed that we have not been earlier and more devotedly engaged. We long to see the women of our country rising with energy, to take their appropriate part in this mighty struggle between light and darkness, humanity and despotism. We are not calling upon them for any thing that would interfere with the sacredness of the feminine character, but rather for what is essential to prove its existence. The duties which we urge may be performed without calling them from their own firesides, or identifying them with the scenes of political strife, as would fain be urged by some. We are sure it can 'do the Commonwealth no damage,' if every free mother in our land, as she gathered her children round her for their evening orisons, and felt how *priceless* were these her 'jewels,' should mingle in their prayers a petition for the slaves, that God would send them speedy and peaceful deliverance; or if, with all the sentiments she instils into the minds of those children, as they advance into stations of influence themselves, should be connected the inculcating of a sacred horror of oppression in every form, an instinctive yearning to the side of the poor, and

those who have none to help them, and a contempt instead of an admiration, for such *chivalry* as exists, where the public whipping of women is permitted. We are not thus urgent because we think that numbers *merely* would be any advantage to the cause of Abolition, for there is a self-sustaining energy in a mighty truth like this, that will bear it on over every obstacle; but we think it sufficiently evident that our *nation* needs the regenerating influence which the wide dissemination of these principles must create, and without which we tremble to think of what will be her character and her doom, ere long. It is not one of the least important or grievous circumstances connected with the Anti-Slavery cause, that it has met with such systematic and continued opposition in the Christian churches of every name, and we therefore impress upon all the members of our Society the duty of laboring assiduously in this sphere, by forwarding petitions to the different ecclesiastical bodies with which they are connected, praying to have our churches purified from all participation in the sin of slavery. Especially should we exercise our right of petition to have the holy vessels of the sanctuary cleansed, by no longer permitting at the table of the Lord the presence of those who claim as their property the very ‘members of his body,’ with whom they are exchanging the symbols of his dying love. We earnestly hope that the time is not far distant, when the American Church, now distinguished as the handmaid of the worst system of oppression the world has ever seen, will repent of this sin in dust and ashes, and be better prepared to meet the Bridegroom than now, defiled as she is with the “blood of the poor innocents”—“filled with slaves and souls of men!”

With regard to what we have accomplished during the year just closed, it has not been all that we wished, though as much as we might have expected; for we knew when we formed our Society, that we must, for some time at least, be prepared to stem a strong tide of opposition; and we

consider that much has been gained in establishing a centre of female influence and effort, on this subject, in a large city. Our object has chiefly been to collect funds for the National Society, and we have paid into their treasury \$325, 100 of which was contributed through the successful ingenuity and industry of the Ladies' Anti-Slavery Sewing Society, auxiliary to ours. We have also distributed Anti-Slavery publications, and assisted in circulating petitions to Congress, for Abolition in the District of Columbia, as well as prepared and circulated the Ladies' petition to the General Assembly of last year. But a mighty work is yet before us, and we desire to enter on our second year, humbly, prayerfully, devotedly—thankfully availing ourselves of the encouragement to be received from the rapid advancement of our principles, and ready to “spend and be spent” in a cause, so every way worthy of the best energies of our hearts and lives.

**Dr.**      **NEW-YORK CITY LADIES' A. S. SOCIETY IN ACCOUNT WITH J. G. LOCKWOOD, TREASURER.**      **Cr.**

1835.			1835.		
March 24.	Paid to Mr. Lane, Treasurer Y. L. A. S. S. Society . . . . .	\$10	March.	Sundry Subscriptions . . . . .	\$37 75
May 18.	Paid for printing Constitution and Memorials . . . . .	16	April.	do . . . . .	40 13
June 17.	Paid John Rankin, Treasurer A. A. S. Society . . . . .	100	May.	do . . . . .	74 43
1836.			June.	do . . . . .	16 37
January 7.	Paid printing Notices . . . . .	7 50	July.	do . . . . .	16 50
19.	Paid John Rankin, Treasurer A. A. S. Society . . . . .	225	August.	do . . . . .	3 25
February 24.	Paid Coolidge & Lambert, for Blank Books . . . . .	5 44	October.	do . . . . .	34 62
March 21.	Balance on hand . . . . .	8 36	December.	do . . . . .	2 00
		<b>\$372 30</b>	1836.		
			January.	do . . . . .	40 00
				Y. L. S. S. S. Society . . . . .	100 00
			February.	Sundries . . . . .	7 25
					<b>\$372 30</b>
			March 21.	Balance . . . . .	9 36

*Copy of Resolutions adopted at a Special Meeting of the  
Ladies' New-York City Anti-Slavery Society, Decem-  
ber 9th 1835.*

**RESOLVED**, That we honor the devotion and disinterestedness, and admire the eloquence, courage, and consistency of George Thompson in his labours in the Anti-Slavery cause in this country—that we thank the God of the oppressed for the eminent services he has rendered to the cause of humanity amongst us, and that we feel ourselves under especial obligation for his powerful assistance at the formation of this society.

**RESOLVED**, That we regard with shame and grief the "Measures" pursued by the enemies of liberty towards Mr. THOMPSON, and that we consider them as the evidence and the direct result of his faithfulness and irresistible power in the advocacy of the cause of the poor slave.

**RESOLVED**, That while we deeply lament the loss of Mr. THOMPSON's labours in our cause, yet in consequence of the violent hostility and cruel treatment of the enemies of liberty in this country towards him, we believe that his taking the field in England against the apprenticeship system will, at present, do more for the slave in America, than any direct course of action here, could accomplish.

**RESOLVED**, That the corresponding secretary be directed to address a letter, and to communicate these resolutions to Mr. THOMPSON.

---

LETTER TO MR. THOMPSON.

*New-York, December 10th 1835.*

To Mr. GEORGE THOMPSON,

Dear Sir,

The message for our society contained in your letter to Mrs. Rankin, has been delivered to them, and in transmitting to you the accompanying resolutions of the board, I feel that I am discharging a duty of peculiar, of even solemn interest. How can it be otherwise, when we remember how joyfully but a year ago, you were welcomed to our country by the friends of the slave, and how high were the hopes cherished by us all, that a bright career of usefulness was opened before you here—such an one as, so honorably to yourself, and so auspiciously to the cause of suffering humanity, you had just closed in your own land. Yes—we did indeed welcome you with all our hearts to "this fellowship with us, in the labours and the blessings, the toils and the honors, the trials and rewards" of the holy cause of freedom; and as in anticipation (which was constantly realizing) we saw you in 'labours more abundant,' (we did not think in *history* to add, in trials more frequent, 'in deaths oft!') so did we love to anticipate also, that when the blessing was won, and the day of jubilee arrived, you would be with us to

enjoy a large and well-earned share in the reward—that reward of happiness, the prospect of which is, to each one of us, a secret spring of hope and animation, far out of the reach of our bitterest enemies.

And can it be, we ask ourselves, that all these hopes have been crushed? that the generous stranger whose philanthropy alone bore him to our shores, should have been driven from those very shores, by violence and persecution! The humiliating truth must be confessed, and while it goes to form a page of fearful blackness in our nation's history, we look upon it with grief, as a *nation's* costly offering on the altar of *slavery*. Yet while in all candour, and with a feeling of abasement for our country on this subject, for which there is but too much cause, 'we thus speak,' we would fain 'hope better things' for America than the continued development of such a spirit as you saw so fearfully exhibited; for we know that there are redeeming principles and mighty ones too, at work in the masses of society, and we remember also, how recently the subject of abolition has been agitated amongst us, so that to a great extent, the misguided and infatuated conduct of our countrymen in this matter, may be attributed to ignorance, and the bewildered state of those who, in the midst of thick darkness, have been suddenly overwhelmed with a flood of Heaven's own light. But *we* need not look for circumstances of extenuation—the sentiments contained in the letter before us, give proof as honorable to the feelings of your own heart, as it is gratifying and consoling to ours, that you have anticipated us in this work of forgiveness and charity, as it is on *your* part—on *ours*, it is patriotism only. We trust you do not need from us, the assurance which yet we cannot withhold, that we have deeply sympathised with you in all that you have been obliged to encounter both from your own countrymen and ours, while pursuing here your work of *faith* and labor of *love*, as it has been emphatically. Whilst many of your recollections of America must be heart-sickening to you, as they are to all your abolition friends, we earnestly hope that the recollection of what has been gained to the cause of anti-slavery during your mission, and the prospect of the glorious harvests yet to be reaped from the seed you have left scattered on our soil, may be allowed to have a strong countervailing tendency in your associations. Amongst those societies which have shared your valuable labours, the one that now addresses you feels deeply indebted for the eloquent, appropriate and inspiring address delivered at its formation,—it can never be forgotten by any who had the privilege of listening to it. We would, in compliance with your suggestion, address the women of Great Britain on the subject of American slavery, but, for many reasons, we have thought it best at this time, not to do so formally, though we have no doubt of the kind reception we should meet from them. You, dear sir, can tell them better than we could, the dreadful story of American slavery—for ourselves, we shrink from entering into its details, degrading as they are to our church and nation; and we believe that you, on whose cheek no patriotic blush need mantle at the recital, would spare us the exposure of our national sins, except where stern duty required it. If our British sisters listen with amazement and grief, to learn how little engaged as a body, christians are in the work of abolition, and how even woman's quick flowing sympathies seem, on this subject, all diverted from Heaven's own channels, and ask why our experience has been so different from theirs, you will point them to our colonization society—that *mirage* in the desert of slavery that mocked so long the panting hopes of

the friends of the slave, and is at this moment deluding, still, thousands of well meaning and valuable individuals, who, but for its plausible semblance, would have come ere this, with true hearts and strong hands, to join the uncompromising defenders of immediate abolition. Would that its true character were as well understood and appreciated here as it is with you; but until it shall be, your countrywomen will feel that we have peculiar claims upon their sympathy and prayers, and if there were any way in which their co-operation could be added to these, we would gladly avail ourselves of it. At least we have some powerful and binding interests in common, as they have still to labour for the abolition of the cruel apprenticeship system, and here we would remind them of a motive to their zeal, which we know will meet a ready response from them—that the speedy success of this question in England, must and will have a most auspicious influence upon the cause of immediate emancipation in America. We should love to say to them also, though we can scarcely ask *you* to tell them, how much we have been gratified, inspirited, and we hope, benefitted, by the same eloquent pleadings that in days past have kindled their hearts into a glow of holy compassion for the slave, and set their hearts and heads and hands at work with an energy and efficiency that we heartily admire, and shall strive to imitate. In resuming your labours amongst those who have once enjoyed, and know how to appreciate them, your friends here have great happiness in reflecting that you will now be in possession of immunities and enjoyments which their warmest wishes could not procure for you here. Neither do we consider you lost to our cause for having changed your sphere of labour; we know that while one slave remains on our soil, or any other, to his redemption are you consecrated, and as well do we know, that it is not in all that terrified and enraged tyrants can make you suffer, to chain down your spirit from sympathising with their victims, or to silence the voice of your remonstrances and appeals. These considerations, brightened as they are with well assured hopes of the ultimate, and God grant, the speedy triumph of the anti-slavery cause throughout the world, qualify the regrets of our farewell—a word which we linger to pronounce, though it must be said. With the assurance that any communications from you will always be cordially welcomed by us, accept, dear sir, the warm thanks, the deep sympathy, and best wishes of our Board.

On behalf of the Board,      A. A. COX, *Corresponding Secretary*  
of the "*Ladies' New-York City Anti-Slavery Society.*"

---

*Boston, July 21, 1835.*

**To the Female Anti-Slavery Society of New-York.**

**DEAR FRIENDS,**

When engaged in the defence and support of great principles, the truth and justice of which commend themselves undoubtingly to our own consciences, however our motives may be assailed by calumny, scorn or ridicule, we yet find happiness and peace, for the consciousness of a duty fulfilled, though in the midst of circumstances discouraging and adverse, brings with it its own exceeding great reward. This should be sufficient to impel us to action, without any other or inferior motive, and when once convinced of what our duty is, we

should pursue it, even though we were called to feel that the sympathy and co-operation of no human being were ours. But after securing the approbation of God and our own consciences, we turn with heartfelt emotion to others, feeling it a delightful privilege to claim the fervent sympathies and kind wishes of those whose hearts beat in unison with our own, to lay before them whatever is interesting in our experience, and to ask the benefit of their suggestions and the results of their endeavors. Actuated by these feelings and motives, I now address you, in behalf of the Boston Female Anti-Slavery Society, feeling at the same time, that though strangers in all other respects, we are yet made friends and sisters, by a common recognition of the same holy and sublime principles. The reasons, indeed, that unite the hearts of abolitionists each to the other are many and peculiar. In other philanthropic and charitable causes, many beholders who take no peculiar interest in them, or contribute much to their assistance, are yet willing to bid them God speed, and to say, "Though my time, or health, or avocations do not allow me to give my personal exertions, yet my sympathies and my kind wishes are with you."

But in the cause of Abolition, this is not the case, no, not even in New England. Emphatically may it be said "they who are not with us are against us," and it is a melancholy consideration to think who those are. The intellectual and the intelligent, those whom we should judge to be the first to fathom the sophistry that would palliate the sin of slavery, the gentle and the tender hearted, whom we should think would raise the most indignant cry for the abolition of a system of such unutterable misery, even the pious and religious, who should be most zealous for the Christian glory of this land, now so sadly dimmed, yes, the majority of all these are not with us, not even by their sympathy, their hopes, or their prayers. Think not, beloved friends, that I allude to these circumstances in which we stand as events that should, or that do discourage our minds. I only refer to them as reasons why we should look with deeper and still more abiding affection on all, of whatever clime, or sect, or nation, who are pleading the rights of the oppressed, the afflicted, the enslaved.

It is with pleasure that I lay before you an account of the present state of our Society, whose prosperity equals our most sanguine expectations. The present number of our members is about 250. During the past year, we have distributed a number of Anti-Slavery tracts and publications, and observing how useful children's handkerchiefs have been made in disseminating the truth on the subject of temperance, the ladies of our Society have been induced to publish an *Anti-Slavery handkerchief*, which, we hope, may be a means of teaching to some of our New England children those great truths that they cannot learn too soon. We have also begun to make various articles of needlework, and to enlist the taste and ingenuity of our friends in the manufacture of things, useful to the buyer, which are to be placed for sale in the Anti-Slavery Rooms and remain (if not sold) until the autumn when a general sale will perhaps take place. It is our intention that these articles shall be well and faithfully made and that they shall principally be designed for use rather than ornament.

We have pledged ourselves to give \$250 to the American Anti-Slavery Society and two individual members have agreed each to raise the sum of \$150 to assist in the payment of Rev. Mr. May's salary. Mr. and Mrs. Thompson, Rev. Messrs. Himes and Stow have been made likewise, life members of the New England Society.



There is another step, which with the consent and cooperation of the other Female Anti-Slavery Societies of New England we design soon to take. We shall address a letter to the women of the South and trusting much to the hatred of oppression and the generous sympathy with suffering that we believe deeply rooted in the breast of woman, we shall ardently beseech them to use the mighty influence now lying dormant in their hands, for the removal of this fearful crime from among them. Oh, if compassion for the slave moved us not to this, the love that we bear to our sisters in the South would do so, and that motive alone would be sufficient to induce us to say, "We beseech you to neglect no longer the fearful responsibilities that are now pressing upon you." And let us not be incredulous as to the success of this endeavor. The misery of the slave appears to us so dreadful, and the guilt of slaveholding so great, that we may not sufficiently realize the truth that the ladies of the South who assist in perpetuating these horrors, are yet essentially the same in heart and mind as ourselves, as humane, as gentle, as generous as any of us may be, when looking on suffering resulting from other causes than slavery, as conscientious and sincere in their enquiries after truth. Was there not a time when most of us hardly dreamed that the command "Think of them in bonds as bound with them" was addressed personally to each one of us, in view of the Slaves of the South?—Reflecting thus on this fact we do feel it our solemn privilege and duty to call upon the women of the South, and to conjure them by every thing dear to them in their domestic relations, their patriotic emotions or their religious hopes, to arise at once and annihilate Slavery from their fair possessions.

As soon as time and circumstances will permit, we would ask from you the favor of an answer, stating something concerning yourselves and giving us the benefit of your advice with regard to what you have found the best means, both for collecting and employing funds, for interesting your own minds more and more in the truth and for communicating the same to the minds of others.

By order of the Board,

ANNE WARREN WESTON, Cor. Sec'y.

## CONSTITUTION.

**ARTICLE I.** This Society shall be called the **LADIES' NEW-YORK CITY ANTI-SLAVERY SOCIETY**, and shall be auxiliary to the **American Anti-Slavery Society**.

**ARTICLE II.** The objects of this Society shall be, 1. To aid in the diffusion of correct information on the subject of slavery.

2. To promote the religious, moral, and intellectual improvement of the colored population.

3. To unite our efforts to induce and diffuse a correct state of christian feeling towards this suffering and neglected class of our community, on the broad principle laid down by our blessed Saviour himself, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

**ARTICLE III.** Any lady approving of the principles of this Society, and contributing to its funds, shall be a member, and entitled to vote at its meetings. The contribution of twenty-five dollars will entitle the donor to life-membership.

**ARTICLE IV.** The officers of this Society shall be, a First, Second, and Third Directress; a Corresponding and a Recording Secretary; a Treasurer; and a Board of Managers, composed of not more than fifty members of the Society. They shall be elected at the annual meeting for each year, and eight shall constitute a quorum.

**ARTICLE V.** The Board may enact their own by-laws, fill vacancies in their own body, employ agents, determine their compensation, direct the Treasurer in the application of all moneys, and call special meetings of the Society. They shall make an annual report of their proceedings; the income, expenditures, and funds of the Society; shall hold stated meetings, and adopt the most efficient measures to promote the objects of the Society.

**ARTICLE VI.** The First Directress, or, in her absence, the Second or Third, shall preside at the Meetings of the Society. In the absence of all, a Directress pro tem. shall be chosen. The Corresponding Secretary shall conduct the correspondence of the Society, draw up the Annual Report, and communicate to the meetings all the information received. The Recording Secretary shall notify all meetings of the Society and of the Board of Managers, and shall keep records of the same. The Treasurer shall receive all subscriptions, make payments at the direction of the Board, and present a written account to accompany the Annual Report.

**ARTICLE VII.** The Annual meeting of the Society shall be held each year, at the time and place directed by the Board; when the account of the Treasurer shall be presented, the Annual Report read, addresses delivered, the officers chosen, and the necessary business transacted.

**ARTICLE VIII.** The Constitution may be amended at any annual meeting by the vote of two-thirds of the members present: Provided, the proposed amendments have been first submitted to the Board in writing.

## BY-LAWS

OF THE

BOARD OF MANAGERS OF THE LADIES' NEW-YORK CITY  
ANTI-SLAVERY SOCIETY.

ARTICLE I. The regular meetings of the Board of Managers shall be held on the third Monday of every month, at four o'clock, P. M.

ARTICLE II. All meetings shall be opened with prayer, and reading an appropriate passage of Scripture.

ARTICLE III. The order of business shall be—

1. Reading minutes of the last meeting, and question on minutes.
2. Reading Treasurer's Report, and question on Report.
3. Transactions with the Treasurer, and business under the 8th Article.
4. Unfinished business.
5. Reports of Select Committees.
6. Reports of Standing Committees.
7. Corresponding Secretary's Report.
8. New business.

ARTICLE IV. All resolutions, if required, shall be presented in writing.

ARTICLE V. All Committees shall be appointed by the Chair, except when special motion to the contrary is made:

ARTICLE VI. All bills due by the Society shall be approved by the Board, and certified by the Recording Secretary, previous to being paid.


ARTICLE VII. A member shall not leave the room while the Board is in session without permission of the Chair.

ARTICLE VIII. It shall be the duty of Managers, individually, to procure subscriptions and donations, to circulate anti-slavery publications, and return a list of the names and residences of new members, the members obtained, and the number of publications distributed, at every *regular* meeting of the Society.

ARTICLE IX. It shall be the duty of the Recording Secretary, immediately before the question on adjournment, to read over the names of the different committees appointed at the meeting, and furnish to the Secretary of each committee the resolution under which they act; and it shall be the duty of all committees to organize directly after the adjournment of the meeting at which they are appointed.

ARTICLE X. In case of the absence of the Recording Secretary, the Directress shall appoint a substitute to perform her duties.

---

 Persons desirous of uniting with this Society, may have an opportunity of doing so, by giving their names and subscriptions to either of the officers.